لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Fatah 1347—December 1968

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran(3)to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of setting disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inclucate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missons. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives or literature, enquiries may be adressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but does not give any assurance to publish all atrticles, nor does it accept any responsibility for views expressed by contributors.

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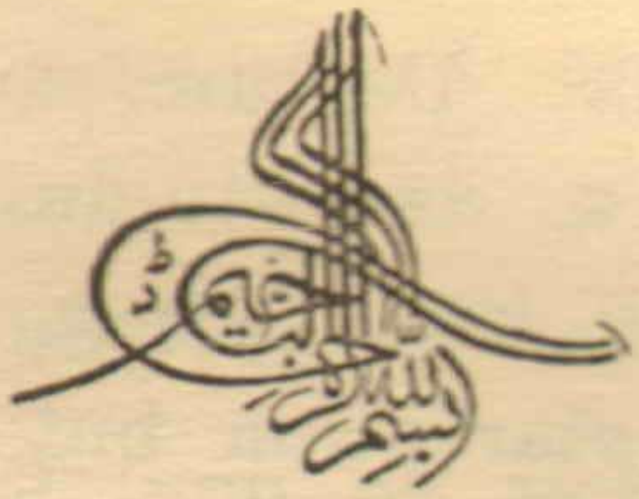

نحمده ونصلی علی رسوله الکریم

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RABWAH, WEST PAKISTAN

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THE RAMADHAN

The fasting month—Ramadhan—is one of the unique glories of Islam, inasmuchas it provides a spectacle of whole populations of adult and healthy Muslims, men and women, foregoing legitimate food and drink for the better, in fact, the harder and the busier part of the day, in obedience to a command, thus demonstrating in a practical manner that they are at the beck and call of God who orders their lives as He wishes—His pleasure being their pleasure and that is how they differ in their outlook on life from their western contemporaries. Both are given to pursuit of happiness; one finds it in wine and women, in choice foods and music and dance and the other seeks it through obedience to God, through renunciation, even self-imposed hunger, even denial of other-

wise legitimate calls. Because so has God in His wisdom laid down a dawn-to-dusk curfew on physical appetites of all kinds for a whole month, not as an exercise in starvation but as an exercise in obedience to a call:

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ـ

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ايماماً معدودات فمن كان منكم مريضاً او على سفر فعدة من ايام اخر، وعلى الذين يطيقونه فدية طعام مسكين ، فمن تطوع خيراً فهوخيرله، و ان تصوموا خيرلكم ان كنتم تعلمون .

شهر رمضان الذى انزل فيه القرآن هدى للناس و بينات من الهدى و الفرقان فمن شهد منكم الشهر فليصمه ، و من كان مريضاً او على سفر فعدة من ايام اخر ، يريد الله بكم اليسر و لا يريد بكم العسر و لتكملوا العدة و لتكبروا الله على ما هداكم ولعلكم تشكرون .

و اذا سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا دعان فليستجيبوا لى و ليؤمنوا بى لعلهم يرشدون .

احل لكم ليلة الصيام الرفث الى نسائكم هن لباس لكم و انتم لباس لهن علم الله انكم كنتم تختانون انفسكم فتاب عليكم و عفا عنكم فالئن باشروهن و ابتغوا ما كتب الله لكم و كلوا و اشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود من الفجر ـ ثم اتموا الصيام الى اليل ولا تباشروهن و انتم عكفون فى المساجد تلك حدود الله فلا تقربوها كذلك يبين الله ايته للناس لعلهم يتقون .

"O believers! You are obligated to fast as had been obligated those who preceded you; so that

you may be on your guard (against spiritual and moral errors).

(Fast then for) a number of days ;

And whoso of you be sick or travelling, his (observance of the term) shall be in latter days.

And those who can afford the (Ramadhan) expiationary offering are obligated to feed a poor man.

And one who does a good deed willingly, it is excellent for him.

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And if you observe fasting and if you have any knowledge (you can understand that) it will do you much good.

The month of Ramadhan is one (month) regarding which the (Holy) Quran has been sent down - (the Quran) that is (sent as) a directive to all mankind, carrying open proofs (such proofs) that lead to guidance and also (the Quran bears) Divine signs; therefore whoso of you encounters (in this manner) this month (that he be neither sick nor travelling) he should (observe its) fast ;

And whoso be sick or travelling, then he is obligated to (observe) a term in other days.

Allah (the Excellent) wishes ease for you and does not wish hardship for you, (He has given this command so that you may not be exposed to discomfort and) so that you may be able to observe the term and so that you may (thereby) glorify Allah for His having granted you guidance :

And (O Prophet) when My servants ask thee concerning Me (then tell them that) I am surely right by them. When a caller calls Me, I accept his prayer. They (who pray to Me) should therefore accept My commands and have faith in Me so that they may be guided aright.

You are permitted to consort with your wives during the night of fasting. They are (a kind of) garment for you and you are (a kind of) garment for them.

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Allah knows that you used to deny yourselves unjustly, He has therefore turned to you mercifully and granted you relief (in this situation).

Now then you may consort with them and seek whatever Allah has ordained for you;

And eat and drink until the white thread of day-break seems clear to you from the black thread: then observe your fast complete (from the morning) to nightfall:

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And consort not with them (your wives) while you are in devotional retreat in mosques.

These are the boundaries of Allah (that He has defined): go not near them therefore. Thus does Allah make clear His signs to men so that they may be saved (from perdition)". (2:185-188)

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I'D MUBARAK

By the time this issue of the Review reaches our readers, most of them, particularly those living overseas, will be in the midst of preparations for the celebration of the thanksgiving festival. We wish them a pleasant and happy I'd and a full measure of its spiritual as well as temporal blessings.

> "For every people there is a day of jubilation and for us I'd has been appointed by God as the day of rejoicing," so said the Holy Prophet (blessings and peace of God be on him.)

Muslims in every country, in every town, in every village and in every hamlet, in larger and smaller groups, as the case may be, will be celebrating the occasion as they have been doing in the past. But let us stop and ponder for a while whether it is an individual I'd for the participant, the personal feeling of gratitude and happiness that a Muslim feels on having done his Ramadhan fasting duty carefully and in the spirit of *Taqwa*, that God-fearing sense of piety which is the core of faith and kernel of every thought and deed done as a religious obligation or it is a national day of rejoicing. If it is on the individual level, it has then fallen short of the national plane, the plane as wide as the interest of the Umma, of the faith itself.

It can be a national day of rejoicing for the world-wide nation of Islam, only when all the Muslims have made a contribution to the honour, strength and power of Islam, to a better understanding of its high purpose, to a better interpretation of its content, to a better performance as Muslims in terms of its teachings, to the point of commendation where they can honestly and sincerely feel that the jubilation is worthy of the Holy Prophet's spiritual participation. Only when Muhammad, the Holy Prophet, rules hearts and homes, is widely accepted

and respected as the liberator, the guide and the exampler, only when Islam enjoys both temporal and spiritual sovereignty, only when hunger and hatred, arrogance and injustice have been banished from the human family, only then Id will be a day of rejoicing for the nation of Islam.

"The Promised Messiah came to the world with the object of establishing in hearts and souls the rule of the command, the *Shariya*, the Holy Prophet had delivered," observed the Khalifatul Masih II on September 9, 1945, in the course of his I'd address at Dalhousie. Continuing the Amirulmominin said:

> "Establishing faith in hearts means turning out true Muslims. So long as Muslims are not prepared to make genuine sacrifices for Islam, so long as they do not establish the teachings of the Holy Prophet in the world, and as long as they do not immerse themselves in the love of God, so long as they do not dedicate themselves to human welfare, so long as they do not treat the poor with compassion, so long as they do not invite their brethren to share their happiness, they cannot work out an I'd for the Holy Prophet".

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The contemporary world of Islam is a divided house—the Arab is divided even in the face of impending national death. The Afghan is at loggerheads with a good neighbour—Pakistan. Turkey looks to the West for cultural inspiration and Pakistan is the only hope of the Muslim world, but it is riddled with bickerings created by political priesthood and fanned by priestly politicians. "How many of the Muslims take to the field brandishing clubs and feel greatly exercised in behalf of Islam. But have they any element in their lives indicative of their understanding of the significance of the reality of Islam? Are they regular in their five daily prayers? Do they truly fast, or only starve for 30 days and feel content with the thought that they did their

fasting duty? Are Muslims today making efforts to propagate the faith of the Holy Prophet? Do they even study the message brought by the Holy Prophet"? asked the late Imam.

Addressing the Ahmadies, the Khalifatul Masih II, of blessed memory, said:

> "Our community should keep the happiness of the Holy Prophet before its own happiness and constantly keep campaigning in behalf of his mission, establish faith in the Unity of God in the world and work for the prosperity of Islam round the clock.

"That was the way to I'd, the real and true I'd, worthy of the Holy Prophet", he concluded.

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TAVAKKAL & TADBIR

"One should never fail in *Taqwa* (sense of righteousness) and must trust in God. He shall then suffer no hardship. Leaning on God does not mean disregard of planning. It means, on the contrary, making proper plans and leaving the end-result to God. This is called *Tavakkal*. If one makes no plan and leans on God only, his *Tavakkal* is hollow; it has no substance in it. But if he plans only and is content with it and trusts not in God, his plan will be likewise hollow, devoid of substance."

(*Promised Messiah—Malfuzat Vol. VI page 334.*)

The Ahmadiyya Annual Meeting

The 78th Annual Meeting of the Ahmadiyya Movement is scheduled to take place on Thursday the 26th December through 28th December 1968. Ahmadies, men and women, are expected to participate from all corners of the world. The number of visiting guests has been on the increase, by the grace of God, ever since the first gathering took place in 1891 and the responsibilities of Rabwah, the host town, have been growing heavier which it has been cheerfully handling with the voluntary cooperation of members from outside.

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End of December is a busy season in that men meet in festivities and in cultural social activity all over the world during this week. It is only in Rabwah and it is only the Ahmadies who meet in obedience to the call of the Promised Messiah, the Redeemer and Light of the age, to review their past and current contributions to the spiritual, moral and social uplift of their persons, wards, neighbours and contacts and to brace themselves for the new year program; they join to hear the word of God, to learn more of the work of God, to refurbish their knowledge of faith and renew their sense of commitment and regain spiritual strength through individual prayer, peaceful participation, in all activities, and in the collective prayer led by the Imam, for a wholesome change in their lives as good neighbours, as good citizens and as good fellow-men.

Another unique feature of our annual gathering is its peaceful and clean atmosphere of willing cooperation and genuine respect of discipline conspicuously absent in many such immense gatherings elsewhere.

The participants, most of whom are motivated by a burning desire to improve their relations with God, through subscription to all the activities of

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the Movement, are assured of a share in the blessings of the prayers of the Promised Messiah in their behalf and of his successor-Imam.

The highlights of the forthcoming Annual Meeting are (1) the opening and the closing prayers and addresses of the Khalifatul Masih III, (2) a talk on 'modern trends in Christian Church in the West' by Sayyad Mir Mahmud Ahmad, a lecture on Khilafat-e-Rashida by Maulvi Abul Ata, an address by Sheikh Mubarak Ahmad on "Revival of Islam" and a paper on Philosophy of Prayer by Sahibzada Mirza Tahir Ahmad.

People today are getting closer and seeking opportunities of collaboration in fields of economic, cultural, trade, industrial and scientific development. They are even exploring ways to world peace. But there is only one gathering held in the world at the end of the year, to work out the mission of world peace through the message and messenger of God, through seeking peace with the Maker and His creatures, in a sincere pirit of God-fearing sense of piety and that gathering is held in Rabwah where God-seekers convene the noblest meeting of minds to renew old friendships and forge new ones, to make a self—appraisal in the light of the commands of God and re-affirm their faith and readiness to defend it and to promote the influence and benefits of Islam in the human family.

We hope and pray that the forthcoming gathering will attract a large number of participants and be fruitful in all directions and goals set by the Promised Messiah of blessed memory and prove a land-mark in the historical development of the movement, firing the members with becoming zeal to conquer the world for Islam and to make it safe and secure for the bewildered and helpless man of today.

Tahrik-i-Jadid New Year

Friday address, on 25th October 1968, by the Khalifatul Masih III inaugurating the new year of the Tahrik-i-Jadid :

ها انتم هؤلاء تدعون لتنفقوا فی سبیل الله فمنکم من یبخل ومن یبخل فانما یبخل عن نفسه والله الغنی و انتم الفقرآء وان تتولوا یستبدل قوماً غیر کم ثم لا یکونوا امثالکم

"In the name of Allah, the Powerful, the Mighty Lord of perfect Providence, Who has in His grasp all hearts, whenever He is pleased to decide, He promotes wholesome changes in hearts, I inaugurate new year of the New Scheme (the Tahrik-i-Jadid). It has been in force quite a while and now its active participants are divided into three groups and are known as Dafatir (Drafts) in its terminology — the first, the second and the third Draft.

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In the light of an analysis of the current year pledges, we find that the total promised contribution under the first Draft which is in its 34th year, is Rupees one hundred and fifty-five thousand ; of the subscribers to Draft number two is Rupees three hundred and fifty four thousand and total of the membership of Draft number three, is Rupees forty one thousand. At an average the participants in Draft One contribute per head Rupees sixty four (many of them certainly contribute more individually and the poor among them must be doing their best) subscribers to Draft number two contribute Rupees ninteen per head which is certainly far less, leaving a wide gap between the two. The average per head of the contribution made by participants in Draft number three is Rupees fourteen. There is a big margin between the averages of the Drafts number two and three but does not really amount to much when we take particular notice of the fact that participants in Draft

number three are mostly teenagers who have not yet started making money, their parents making contributions on their behalf and those of them who are making some earnings are in the initial stages of their careers. As a rule when one gets an employment, he is given graded emoluments, that is the starting salary with annual increments, the income of the incumbent thus being less in direct proportion to his education, ability and capability, increasing with age and experience and if his sense of commitment is keyed up his contribution increases. Often God grants practisers of little virtues incentive to bigger virtues. Their sense of commitment is sharpened and their contributions increase.

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When I deliberated this aspect, I came to the conclusion that we could not expect of the Draft Two subscribers to make their average rise to Rupees sixty four. For, they have among them youngsters and also middle aged members and some who had received incomplete training and some freshers. But I gave a hard look and turned it over in mind and now feel no hesitation in saying that Rupees nineteen is a very low average. I charge the Ansarullah with the duty of activating (in co-operation with the community-organization and not independently) Draft Two subscribers to increase their average to Rupees thirty. I feel it will be rather difficult to push it to Rupees sixty Four rightaway and it might even be too heavy a load to heave. Then as Allah is pleased to grant strength, and competence besides blessing in goods and in voluntariness, these very members would rise from an average of thirty, to forty, to fifty, to sixty and even to seventy and outstrip the Draft number One donors.

I expect the organizations to give due thought to it and I call upon the Ansar organization to cooperate with the communities. If we succeed in upping the average of Draft Two donors to Rupees thirty per capita our total pledged contribution would jump from the current year Rupees three hundred and fifty four thousand to rupees five hundred and forty thousand.

Draft Number Three.

In respect of the averages of Rupees fourteen and Rupees nineteen for the Drafts Number two and three respectively,

there is not much difference, but I have a feeling that the total number of contributors in Draft number three is only three thousands which is very poor. We cannot believe that our up-coming generation has numerically, instead of expanding, dwindled. The promise made by God to the Promised Messiah that He will bless truthful in His word. He is granting us extraordinary increase in numerical strength. The proportionate number of subscribers to his followers in numbers, is being inplemented by Allah Who is Draft three in terms of the actual population of teen-age group Ahmadies and fresh converts should far exceed the existing 3000 subscribers. In the coming year I hope the community will exert itself to bring up their number to 5000 and their money-contribution average to twenty rupees per capita, thus making a total contribution of Rupees one hundred thousand under this head. If we succeed in this then we will succeed in our efforts, plans and prayers and qualify for the grace of God and our pledges (provided receipts keep pace with them) shall add up to a total of Rupees 790,000.

According to my personal estimate the number can be increased to 10,000 but considering that it will be our first effort; I have set a target of 5000 subscribers.

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When we take into account demands, I find they are far heavier. I guess I had observed in my last address that when work was started only one missionary represented us in some regions country-wise. They made the beginning and tendered sacrifices in the way of God and through His grace and mercy He appreciated their sacrifices and prayers of the community bore fruit. There were good results. Communities are now expanding there. People are turning to Ahmadiyyat and Islam. Where we sent one Missionary we could hardly feed and clothe sufficiently, nor could we afford his medical care—he worked in poverty with a selfless spirit of self-sacrifice and self-denial and Allah blessed his efforts—now we have in certain areas as many as forty schools and Ahmadiyyat and Islam have expanded in a large measure. The people of these regions feel that the true Islam they received through the Ahmadiyya Movement is a grand gift. When they partake of the blessings of the Holy Quran and graces of the Holy Prophet, their hearts bubble over with the praise of God and they feel a deep sense of

gratitude to their brethren who came to them from distant countries and initiated them into true Islam. Since they now feel that Ahmadiyyat, the true Islam, is a great blessing of God for mankind, they have the urge to share it with each and every member of their tribe. They think the few missionaries that we could spare for them are not enough and press us for more. As I had said before often some countries would ask for nine missionaries apiece. In order to meet the demand new missionaries will have to be trained and that entails extra expenditure. Then money will be needed to send them abroad; particularly in the present situation when with a meagre availability of foreign exchange bonus vouchers will have to be purchased.

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When we view these mercies of God we proclaim exultantly that He has blessed our efforts. When we dilate on the fruits of our work our demands also pop ahead. If fifty or a hundred mosques were built in a country then we are called upon to rear up a stable training organization. Again, if fifteen or twenty members of a tribe join the Ahmadiyya movement; they said good-bye to irreligion, to agnosticism, to Christianty, then there are the rest of them who have to be taught Islam. Every achievement that could be a matter of gratification for us, presents the other angle of new demands and to meet these we have to offer increased sacrifices. Else, we will not meet a proper end. It is therefore Allah has commanded us repeatedly to pray for a pleasant end. For, a half-done thing is an ill-done thing. Every effort, every campaign and every struggle must reach its successful end. If it stops a step short of the goal, everything is lost. It is therefore incumbent that we should meet the requirements that have arisen in the wake of our first efforts - by His grace, God has created conditions for the dominance of Islam. If we fail to meet the demands of today, our contributions in response to the past demands shall go in vain, for they will never ripen to final and true fruitfulness. But if we meet the demand of today keeping in view our growing responsibilities which represent the harvest of our earlier efforts, then we will have gone a step forward and next year a step more until Islam covers the entire map of the world and the love of the Holy Prophet throbs in every heart. False religions are bent on wiping out

Islam in arrogance born of knowledge, or scientific achivement or Political influence. If God's grace is there you can be His instruments in thwarting all hostile designs and be the means of the dominance of Islam and you are being summoned to this assignment. In the Holy Quran, He says :

ها انتم هؤلاء تدعون لتنفقوا فی سبیل الله

"Listen ! you are the people who are being called to spend in the way of God, to keep wide open the routes that lead to Allah."

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False religions, internal weaknesses, hypocrisy, neglect of practice have narrowed the highroads that go to God. In certain parts, even the routes have disappeard, as we come across some cases in rural areas where the official map shows a 20-feet wide road but there is only a 4 ft by-path on the ground, neghbouring farmers having encroached on it. Similarly the ways appointed by God to lead men to Him are narrowed by men through indifference, indolence, ignorance, selfishness and through obedience to the call of Satan. When he is put in straits and groans under its impact, he does not realize that he had to blame only himself for that—he had himself invited that hardship; he himself had straitened the path.

God says : you are called to spend to keep these routes open and wide so that you may walk over with comfort and ease and those who join Islam from the other camps may likewise feel at home and may be trained to understand that the way they have taken to, leads to God, to the gift of His love, and to that happiness and joy and progress which one is favoured with, after finding his God.

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God says : you are being asked to make this investment to establish love of God in the world. You are being called to spend in the way of God. You are not being called merely to make an investment, you are not being asked to come forward with your money and give your goods over to the community. You are beng asked to bring your goods and your monies so that mankind may be enabled to walk the paths of God with comfort and ease and successfully make way to Him. و منکم من یبخل But what happens ! Some of you elect to be niggardly, forgetful of the fact that the one who is niggardly and disdains

expending in the way of God, he alone has to suffer the consequences of his miserliness. God deprives his goods of blessing some time. It so happens that a man is disinclined to spend in the way of God and his sacrifices are not made in a spirit of voluntary pleasure, his wealth stays with him as long as Allah wishes. It may so come to pass that his house is gutted with fire; or his goods worth ten to thirty thousand rupees are lifted from the truck while in transit; or it so happens that he is on way to making some purchases and a pick-pocket relieves him of his money. He might then wish he had invested his wealth in the way of God. If however one is not niggardly God blesses his goods thus indicating that it is He who is protecting his substance.

Last summer I was in a Murree suburbia for a short while. A friend who is a landlord visited me there. We had some talk. He made a request for prayers. I asked him to give a generous donation for the publication of the translation of the Holy Quran so that Allah may be pleased to bless further his wealth. He is a man of substance. He wanted me to suggest the amount he should give. I refrained because that would reduce the merit of his act and instead asked him to give whatever he could with willing heart and genuine pleasure. He gave some money to one of his close relations, most of it in 500 rupees currency notes but a small amount in 1 rupee to 5 rupee and 10 rupee notes directing him to give 500 to me on account of the Holy Quran translations work and the rest was payable on accout of the price of some estate he had bought. His relative accordingly called on me and told me how God blesses goods through investment in His cause. He said he was carrying the money in his pocket in Rupees 500 and Rupees 5 currency bills. A thief or a pick-pocket lifted the money, only the small denomination currency and left alone the higher denomination bills. He said he had experienced the blessings donation to the cause of God carried; he had experienced it even before the money had been deposited in God's treasury; he had experienced it while only the intention to give over to God had been made.

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There is a wealthy father. We ask him to make a fairly good contribution, say Rupees 400 to Rupees 500 to the New Scheme,

according to his means, but he disregards the suggesion. His son falls sick and he goes about consulting best physicians from Rawalpindi to Lahore and to Karachi spending a couple of thousand rupees. He does not have the power to restore the child the health. It is God's will. He may or may not choose to keep the boy well.

Those who offer sacrifices with willing hearts, God blesses their goods and if He puts them to trial at times, He grants them steady faith and they do not find fault with their Lord. Allah tries His good servants and puts them to test but they cheerfully say "We belong to Allah and to Him shall we repair. He is the Lord and from Him we have to seek all good and blessing and if He has taken away from us some thing our treasury has no doubt run short, His treasury never runs short. If He took 500, He would give back 500,000."

God has given many members of our community manifold returns for their sacrifices.

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Allah, in short, has warned against niggardliness which will hurt only the niggardly himself. Allah is not dpendent on anybody. If sacrifices are being demanded of you, it is not because God is poor and in want and by financing Him you will make Him a little better off and satisfy His needs.

والله الغنی و انتم الفقراء

The truth of the matter is that at every moment you depend on God for every thing. If you fail to understand this point, God will take away His blessings from you. But Allah has given His word to the Promised Messiah that He will grant him followers whose properties, persons and personnel He will bless. The Promised Messiah says, the houses they live in will be blessed. The things they touch will become blessed. The dresses they wear will be blessed. These promises will be made good. But if you do not qualify for these promises through highest sacrifices, then يستبدل قوما غيركم He will bring in some other people who will believe in the Promised Messiah و لايكونوا امثالكم and will not be niggardly, hesitant, and unmindful, like you in rendering sacrifices. On the contrary, they will understand the verities and will be ever prepared to offer sacrifices of every kind in the cause of God.

I therefore, while inaugurating the new year of the New Scheme, call upon you to try to activate to a higher degree the sense of commitment among the participants of Draft two bringing up their average from Rupees 19 to Rupees 30 per head and at the same time to augment the number as also sharpen to a degree the sense of commitment of the participants of Draft three so that our collection pledges and receipts may run up to 790,000 rupees instead of the current year 550,000 rupees. All blessings and all good lie in the hands of Allah and a man's heart is within His two fingers. May His fingers move at such an angle that your hearts become saturated with His belssings and His light and your mind be filled with the sense of responsibility and realization of the great need for making sacrifices today in the cause of God so that we may be able to save mankind from the death it has been warned about. May He grant us the necessary strength!

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The Amirulmominin citing the example of the Karachi Ahmadiyya community said that it had not only reached its pledged target of Rupees one hundred and one thousand but had increased its pledge for the new year by Rupees five thousand. "As against this" he said "there are quite a few communities that are in no way behind the Karachi community in respect of their potential and capacity, and it won't be wrong if I say, in respect of their sincerity, but they are not taking their due share in the New Scheme. Evidently attempts have not been made to impress upon them the full import of the New Scheme. If the proper significance of the undertaking is explained to them adequately and if they are apprised of the needs of the human family and of the glorious results of the small sacrifices already made in this behalf and of the great results they are bound to yield in future or of the results we hope God will grant us, there is no reason why they should lag behind their brethren in offering financial sacrificies.

The Tahrik-i-Jadid Office and other office-holders of the community orgaization should explain these facts to the land-holders. Now by the grace of God land-holders are enjoying good returns for their labours, though there still are some hardships in some areas. But good seeds are at hand, there is also plenty of water available, and fertilizers are also easily obtainable. The

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land-lords are under the circumstances enjoying two-fold even four fold increase in income. I personally know of some small land-holders whose income has grown five-fold. As an instance a landlord who harvested 3 to 4 tons of wheat previously, harvested last year between 10 to 15 tons. If any one of them has not made any addition to his contribution with an increase in his income before, he should do so now. And if he gave less before, he should give some more now. Through the grace of God their harvests can be more plentiful and their income can similarly grow. They should pray too. They must make it a point to pray in their farms, particularly the prayer that the Holy Quran has taught.

ما شاء الله لا قوة الا بالله

This prayer of the Holy Quran is the prayer of farmers and orchard-growers. If you recite this prayer, Allah willing, your properties will be blessed and so shall be your sacrifices and your children until you are favoured with every kind of good and then will be the time to turn over in your mind the small sacrifices you offered and how the Lord of bounty and grace blessed them with far greater and glorious results. There should however be no feeling of pride and inclination to show off.

Eng: A. G. Soofi.

Why Muslims Suffered Humiliation?

Khalifatul Masih II of blessed memory reminds Muslims in a sermon delivered by him at Rabwah on Sept. 5, 1950, of the necessity of continued vigil over themselves and their children, so that the grace of Khilafat may stay with them as a continual source of blessing:

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In the Holy Quran Al-Zahir val Batin (the Manifest and the Hidden) are mentioned as attributes of Allah. It says: "He is the Prime and the Ultimate and the Apparent and the Hidden". (Hadid) Here the meaning of Divine attributive names "Manifest and Hidden" is identical with the sense expressed in the words "Allah is the light of the heavens and of the earth" (Nur). In other words, all the apparent virtues and goodness to be found in a person originate from Allah and the inner cleanliness that springs up in a heart is also due to the grace of God. In another place, the same idea has been expressed in the words "And beware surely Allah circulates in between a man and his heart," that is to say, no idea crosses a man's heart but that it comes from God and that if God is with a person, satanic insinuations and doubts cannot vitiate his faith, but, if Divine support is not with him, satanic inneuendoes sway him. In other words, it is pointed out here that the manifest virtues that one should possess owe their birth to the grace of Allah and likewise does inner purity emanate from Him and man by himself possesses no initiative. People generally take the view that, since they happen to be good themselves, their children shall perforce continue to the path of rectitude till the doomsday therefore they become lax in training them in virtuous conduct and in imparting to them religious teaching, with the result that their future generations are totally lost. Decline and deterioration owe their origin to the popular conception that since they were good their generations would logically fall in step with them. The truth of the matter, howerer, is that neither national

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virtues nor the well-being of the future generations is attainable without the graciousness of God. If, ever, at any time, our community disregarded this truth, it will be faced with the same spiritual threats as people of the past had to confront.

Spirit of Sacrifice

It is a great beneficence of God that He is continuing His favour of granting us the spirit of sacrifice. The question however is, how can we build on such petty sacrifices the hope that He will continue to extend His protective cover over us for millions of years. The sacrifices that the companions of the Holy Prophet made are so unparalelled by themselves that a mere contemplation of them makes one shudder in awe. As an instance, there is the example of Bilal. Is there a single Ahmadi today who can duplicate it in his life? In the burning hot days of summer, when the sunrays shone bright, Meccans would dance and jump on the chest of Bilal grinding hard their nailed shoes and would demand of him "say there are gods besides Allah too". He would invariably answer back, "Allah is one; Allah is the only one". They would next tie up his feet with tight ropes and drag him over the shingled streets of Mecca until his body turned raw and yet all he would say was "Allah is one, the only one". God rated high his sacrifices. One day Bilal was making the prayer call in Medina. Some youngsters laughed at him in fun. Since Bilal was an Abysinian, he would pronounce As-hado instead of Ash-hado.

When the Holy Propht (peace and blessings of Allah be on him) came to Medina he had appointed Bilal as prayer-announcer. Since he could not pronounce the letter *Sheen* (sh), he would say As-hado instead of Ash-hado and the little boys of Medina and young converts to Islam broke into laughter in amusement. Once they happened to have fun in the presence of the Holy Prophet (peace and blessings of Allah be on him & his), he said "You laugh at Bilal's *As-hado* but I have seen, through the vision of revelation, God feeling pleased in His

hrone-seat at Bilal's As-hado". In other words what was for them a matter of fun and derision was instead promoting his honor and dignity, for, he had accepted Islam when all the people were its enemies and he was subjected to untold horrors for his faith.

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Rebellion against Osman

When trouble erupted against Khalifa Osman and people mustered strong to kill him, Bilal remonstrated with them with the warning that if they put him to death they would incur a visi ation from God. But nobody paid any heed to his words and a son of Khalifa Abu Bakr pushing his way up took Osman's beard in his grip. Osman did not rebuke him. Looking into his face, he simply said "Nephew, if your father were here, he wouldn't act that way". It appears there was still a spark of faith left in the heart of the youngster. A tremor went through his hand and he at once withdrew. But another hypocrite moved forward and martyred the Khalifa Osman.

Loss of Faith in Khilafat

Ponder well the point how the companions offered great sacrifices, how they offered their lives like moths around a flame, for the defence of Islam, but the second generation and the third generation Muslims had developed such distemper that they slew the grandsons of the Holy Prophet (peace and blessings of Allah be on him) in the Karbala battle-field. The moral obviously is that true merit lies in a people continuing on the path of faith and of total dependence on God for thousands, even millions of years, its members holding on to the apron-string of God so firmly that they would not let it go even for the brief spell of a moment and that there should never arise in the community mischief-makers like Abdullah bin Saba or debunkers of Islam like Yazid. These people raised their heads because a section of Muslims had lost faith in Khilafat and fell short in their measure of sacrifices. Had they kept to faith and virtue for millions of years, they would have enjoyed Divine protection

for as many years. But since the righteous Khilafat came to an end after 30 years among them and trouble had started raising its head during the periods of Khalifas Osman and Ali, we therefore conclude that a segment of the Muslim Community had become totally devoid of the light of faith in the Khilafat institution and when their light failed, God withdrew His hand of protection. How can it otherwise happen that while light is there, God should be missing? Wherever faith and the light of virtue are to be found, God's presence will, of a certainty be there and wherever faith and the light of rectitude are dead, God, will walk away from there. Look around, if the faith that Imam Hussain had and Osman and Ali had were shared by the present-day Muslims, would they ever suffer humiliation in the world? They would have been winners everywhere and no nation of the world would dare confront them. No doubt Muslims rule over kingdoms even today but kingdom is not a basic thing, purity of heart is the true base. Even Christians enjoy sovereignty today, but in spite of it, damnation of God is pouring like rain over them. Similarly Israel enjoys sovereignty, but the Holy Quran says that because of the curses of David and Jesus, damnation is their portion. Gift of sovereignty should not therefore be the cause of happiness and nor should one beg of God sovereignty. Instead one should constantly beg His continuous support for himself and his generations ever and evermore and pray to Him to sustain in us the light of faith and grant us power to involve ourselves in such activities as receive His commendation in this world and in the hereafter. After that God will bestow on you whatever He may be pleased to.

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A Comprehensive Prayer

The prayer that the Holy Quran has taught the Muslims is "O our Lord, grant us good in this world and good in the hereafter." If the grant is confined to temporal honour and does not cover honour in the hereafter, it becomes a curse even as Jews or Christians enjoy in the contemporary world temporal greatness. But even (the promise of) honour in the hereafter

carries no supporting evidence. The positive honor is the one that covers both this world and the hereafter. We have thus been taught the prayer : "O God, grace us with honour in this world and grant us an elevated place in the hereafter too. If we are granted wordly gifts we should not monopolize them for our personal use but should use them for the glorification of Thy pleasure and approval". With such an attitude, one gets honour in this life as well as in the presence of God. We should therefore pray that God may be pleased to be with our children till the day of Judgement so that our generations may continue to glorify His name for ever and should not be given to chopping one another for worldly gain and should not only not enter into civil war over mundane interests but should use worldly gifts in increased measure for the service of faith and with all their distinctive favours feel pride in dedicating themselves to furthering the interests of Islam.

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Honouring the Commitment

English rendering of a poem of the late Khalifatul Masih II of blessed memory.

"Loathe to court death in His way !

Wherefore then shy of disclaiming Love Should you be ?
Suffer not hence the stigma of infidelity,
You are not even bound to tender the pledge.

Believers, albeit, have no idea of whimpering,
This order has no tradition of flight from the battle-field.
Neither fear nor temptations sway them aught,
They are too tipsy to wake up,

They parted with their hearts, Love is the journey's end,
They were never given to checking up account with the sweetheart.

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One has but to dive in the ocean of annihilation :
The goal is close, not far at all
Gashes in the heart and ulcers in the breast,
Bespeak so loud of the injustice of the foe.
How can the delinquent see the Midday sun,
With eyes bereft of sight ?

(Eng ! A. G. Soofi)

A Letter from America

KING CHARLES COMMITTED TO SLAVE-TRADE

No man can live a whole life with sin as his bed-fellow. Even the hardened criminal must one day stop in his tracks and look back with horror and shame at his dossier pigeon-holed in a corner of his mind. The slaves and slavery-promoters were making profits hand over fist in the shady business but not without qualms. Then there were others who were not deeply involved in human traffic and felt strongly about the moral implications of the trade. Laws restricting slavery were passed by Maryland, Massacheusetts, Rhodes Island and Virginia. protests and petitions elicited royal reproof : George III of Great Britain and colonies instructed the overseas legislatures "upon pain of the highest displeasure to assent to no law by which the importation of slaves should in any respect be prohibited or obstructed."

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Relations between Ameircan Colonies and Imperial throne were however on the breaking point. The first continental congress adopted in Octobr 1774 the non-intercourse agreement providing against the import or purchase of any imported slave "after the first day of December next ; after which time, we will wholly discontinue the slave trade and will neither be concerned in it."

Declaration of Independence

The Declaration of Independence had in its first draft a clause pinpointing George III of England as the villain in the slavery drama. "He has waged cruel war against human nature, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating them into slavery in another hemisphere to incur

miserable death in their importation thither. This piratical warfare, the opporbium of infidel, is the warfare of the Christian king of Great Britain. Determined to keep open a market where man should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce."

But it could not find its way into the final draft owing to reservations held by some members of Southern states who could really never dispense with cheap labour, which only the African source could supply in abundance.

Trading in slaves was still legal in thirteen states. In the meantime the revolution put a total though temporary halt on it. By mutual agreement, however, prohibition was to be effective as from the year 1808. But the slave revolt in Haiti in 1791 put real panic in the hearts of southern defenders of slavery who now seriously pondered the consequences of the white population being outnumbered by the blacks.

War against slavery

In Britain the fight for the abolition of slave traffice hnd had a long and uphill course. It was as late as 1808 that the British Parliament passed the law prohibiting "all manner of dealing and trading in the purchase, sale, barter or transfer of slaves".

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Legislation however failed to quench the White man's thirst for gold. The discovery of power-propelled gin in 1743 revolutionized cotton Plantation industry and Southern states, finding the demand growing, needed slave labour to cope with the new dimensions the export possibilities had opened up, dropped law into the trash can and resumed slave import trade which now virtually entered its most "romantic" period. Slaves were fetching high prices ranging from $500 for boys weighing 50 Ibs and prime field hands from $ 1500 in 1825 to $ 2500 in 1860. The contraband traffic flourished in spite of grave risk, the gravest being running the gauntlet with British navy patrolling

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the African coast in search of pirates. Cuba was bulging into a big sugar colony : it needed slaves and so was Brazil short of labour for its coffee plantations besides sugar, tobacco and cotton. The Congress passed a bill in the year 1820 making slave-trade an offence punishable with death. Apart from a few dealers who did not find it in good taste to die by hanging, the slavers continued their trade with little or no scruples.

The British decided on a blockade of pirate ships who were now extensively luring prime slaves from Mozambique and Zanzibar but until they could get co-operation from other nations, from the United States, France, Spain, slaves-ships managed to steal and smuggle captives to the markets in Cuba, Brazil and Southern States of the U. S. A. American and British joint blockade agreed upon between the two nations proved a failure as cooperation did not travel much further from the parchment of paper bearing the seals of the parties. The contraband trade flourished, the slavers displaying American flags with utmost effrontry and not a few were financed by Yankee interests. The British had no right of search and the slaves got scotfree. It was in the civil war that the Congress appropriated an adequate amount of money to contribute its quota to the joint cruising of the seas and by a treaty Britain and U. S. A. agreed to grant the ships of each other the right of search of contraband vessels and of establishing mixed courts for the trial of offenders. The slave traffic to Brazil had come to a standstill in 1849 when the British navy blockaded its territorial waters, destroyed three slave ships docked in Rio di Janeiro and four vessels in the Parangua river harbour.

British creep in on Africa

In the meantime the British were slowly but steadily encroaching on African soil with the moral justification that they were there to suppress slavery at its source. So far as sale, and purchase and shipment of African to foreign lands was concerned, slavery had no doubt ended, but a new

form of slavery had descended like a dark, thick cloud on the horizon of Africa; the continent was taken over, body and soul, by, and divided among, Europen poweres as an estate bequeathed to them by their late-lamented daddy. But that is another story.

Civil War hits slavery hard

What truly put a period to slavery was the American civil war. Before it was launched, the Southern States had no mind to stop this human traffic and since they could not wage the war against the North without close collaboration of Tennessee, Kentucky, Maryland, Virginia and North Carolina who were not so enthusiastic about fresh supplies of human chattel from Africa, the Confederate Constitution had to outlaw slavery.

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Dream of slave Empire revived

The exterme elements among the Southern States had a grandiose ambition of repealing all anti-slavery laws, reopening slaving business and creating a vast Slave Empire from Cuba to the Southernmost tip of Tropical America. They aimed at having cheap and fresh labour from Africa to operate factories and mills, the advantage being that they would have neither the right to strike for higher wages nor for less working hours nor to quit at pleasure. Edward A. Pollard, the projector of the great vision, wanted to flood the market with slaves from Africa so as to make it within the purchasing power of every white man to own a blackman. Hitler had aimed at far less, a Volkswagon for every adult German!

It was also argued that reopening of slave traffic would be in the interest of the captives themselves, in that "it would confer a blessing on them".....the blessing of exile and shackle!

A smaller version of the dream of slave Empire was the Golden Circle project—a congerie of slave states incorporating the Caribbean and the Gulf of Mexico islands. Its

supporters were called the Knights of the Golden Circle, a secret order committed to slavery ideology. It was openly claimed and even genuinely believed that slavery was an indispensible ingredient of an ideal society and that the white man was made to rule and the black man to serve.

Current Struggle

But war on slavery, now a civil war in USA, is breaking down many barriers, the social, the economic and the legal barriers, that divide America into white (superior) and black (inferior) camps, with pigment and blood as the only determining factors. There are many white skinned men who carry a whole load of black blood in their veins and may or may not allowed to 'pass' ; it all depends. In resolving these distinctions, the drive of the black and evasiveness of the White are victimizing peace and with peace, prosperity. Washington DC, the capital of the nation looked after riots, in many once-busy streets, a ghost town. A very moderatetempered black lady defended the holocaust saying "what the rioters burnt down were mere rat holes. They will have to build better now". And she saw in that an opening for jobs! With that mood the blackman and with characteristic instransigence, the White man can certanly rip apart America between themselves without any foreign aid in this behalf. Mutual adjustment is hard to achieve in such a surcharged atmosphere where tempers find hot anger the handiest weapon and cold hatred the best defence. If White America can come down the olympian heights of exclusiveness and deign to see in the blackmen, a human being, a brother, a victim of the sun and its scorching rays and not a sub-human species and recognize the wrong that has been done to him, a new approach, a fresh outlook and a healthy atmosphere can be the immediate benefit, the initial advantage which present legal and popular struggle and counter-campeign have been missing in all the negotiations held to resolve issues.

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There were at all times Americans who felt a sense of guilt in their attitude to slavery. William Penn owned slaves but felt it was wrong to sell and purchase fellow-men. Washington wanted

to cut out the evil. He had slaves on his personal staff, one of them named Hamid Rashid, a Muslim. Thomas Jefferson also had slaves but abhored the system. In fact he said "When I reflect God is just, I tremble for my country". So do I.

America a melting-pot

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America never had it so good. It never had it so bad. It has an efficient, wide-awake, responsible administration. It has corrupt sheriffs and influence-selling officials in cahoots with fast—buck making sharks. It has a highly sensitive judiciary, a vigilant press, a rights—conscious public. It has reached a level of prosperity no country ever enjoyed in history. It has pockets of dire poverty where hunger holds the court. It has organized crime. It has business houses rooted deep in commercial integrity. It has a nation-wide chain of schools, colleges and universities where some one hunderd thousand students have flocked from foreign countries alone. It has large segmants of population who do'nt know the three R's. It gives out billions in aid to foreign countries and is looked upon as the big. uncle. Its image abroad is disfigured beyond recognition. It has a closely working two-party governmental system. It is bitterly divided. It has the finest cities with apartment houses and flats that could be the envy of oriental princes. It has ghettoes where rodents and residents compete for room. It has more people on the payroll than any time in its history. It has an increasing unemployment problem that balks solution. It has happy homes that irradiate joy all around and yet it has the highest divorce rate on record. It has a net-work of churches and cathedrals that dole out spiritual salvation. It has little time for God and all the time for mammon. It has the healthiest and loveliest youth, the richest flower of the country. Its teenagers are on a passionate rampage that makes no sense. It is fighting racial discrimination. It is getting nowhere. Times are glorious for many and appaling for not a few. It is a melting pot; what is melting in it is hard to know, a

mess or a clear future.

The CIA exposure

The recent disclosure of funding the National Students Association international activity by C I A exploded into bitter controversy leading to further revelations of similar financing of other no-profit private organizations. Katzenbach Committee appointed by President Johnson to delve into the issue came out with a suggestion to divest C I A of its grey activities and use some other institute or create a new organization with sufficient public funds to carry on the public relationing openly. Whether the idea would work as efficiently is hard to foretell but one thing remains, the incident has left a bad taste in the mouth of every body and it will be years before the bonafides of Americans from nurses to teachers, from doctors to dentists, from missionaries to businessmen, will be taken on face value. At present every American abroad is a suspect—C I A agent working under cover.

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The exposure was not the handiwork of any foreign agent. It was done by an American, perhaps, as a scoop, for Americans are big head-lines hunters. He triggered an international uproar to the discredit of U.S.A. Administration, which is the constant target of public and individual criticsm. The genesis of this mentality lies back in the history of America. It was founded on dissent. The War of Independence still goes on, not against the king of England but against whoever has stepped in his shoes. This right to dissent has been elevated to a sacred duty and self-determination is as much a national philosophy as an individual prerogative, the wife has her own life and the husband his own, the parents have their own and the childern their own. It is a divided nation, every house split in two, even in three splinters. Even religion, true religion, all-embracing religion, cannot be permitted to mortgage individual loyalty—God has therefore only one vote and is oftener than not out-voted. The day Americans learn the virtue of obedience and taste of the sweetness of humility

and the flavor of submission, it will be a field day for religion, for Islam ; but the present-day American is in no mood to recognize any God beside himself. He has every thing that life can give and he is making the most of it. Religion will only spoil things but it is alright in small and sparing and agreeable dozes and that is all there is to it for the present.

President Johnson stripped C I A of its financial infilteration capacity by ordering a ban on its activities involving private organizations in espoinage work. New charges made recently held C I A responsible for recruiting spies from among foreign students at pistol-point.

The disclosure came as a stunning blow to the ubiquit ious C I A. It was sparked by an American. Only an American could do that; it is the land of the free.

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Not American Style

General David Shoup, a former Marine Corps commandant finds no justification for Americans involving themselves in foreign wars anywhere ; he wouldn't even endorse a persuasively aggressive foreign policy aimed at transplanting American institutions abroad. In a public statement the General said "I want to tell you, I don't think the whole of SE Asia as related to the present and the future safety of this country, is worth the life or limb of a single American. I believe that if we had and would keep our dirty, bloody, dollar—crooked fingers out of the business of other nations, so full of depressed and ex-exploited people, they will arrive at a solution of their own, that they design and want, that they fight and work for. And if unfortunately their revolution must be of the violent type because the "haves" refuse to share with the "have-nots" by any peaceful method, at least what they get will be their own, and not the American style, which they don't want and above all don't want crammed down their throats by Americans."

Germ Warfare

Chemical and biolgoical warfare prospects and moral implications of this type of weaponry have stirred up a pro-

found controversy among the American Scientific community. Chemicals ranging from tear gas to nerve gas and germ-bearing cultures with high potential for spreading contagious diseases are the new additions to the dangerous armoury man has developed to wipe out fellow-man. In the current Vietnam conflict, Amerian army has used so far only tear gas types and no mustards or nerve stuff but they have made widspread use of leaf-killers to expose Vietcong hide-outs, in thick forests, to open air attacks. It is realized in scientific circles that germs could be more dangerous than an atom or H bomb in that while the latter destroys everything, both life and property, the germs could only destroy life and all the property could be captured intact. Quite a few thousand scientists have signed a petition to the President calling for a halt to the use of the weapons. The use of one opens the way to the use of the other, from the temporarily incapacitating to the deadly lethal, they argue.

There are 32 possible diseases that germ warfare could unleash on mankind. The most favoured diseases are pneumonical plague, undulant fever, parrot-fever and rabbit-fever. Studies on the subject cover handling, storing, infective dose rate and predictibility of the disease germs. Sumbarines could serve as launching pads for germfilled aerosol containers, a 100 miles from enemy shore and release the containers sometimes during the night so that before dawn the target-town gets its full quota and epidemic is right in the enemy camp.

Crime & Police

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National Crime Commission report, their surveys in Washington, Chicago and Boston, showed three to ten times as much crime as is reported to Police, the reason being people feel police cannot do anything. It further reports bad community and police relations and this mood stimulates crime, it said, The commission was critical of police conduct in high-crime areas : its observers saw police hitting handcuffed suspects, heard much police rudeness, witnessed discriminatoy enforcement of minor ordinances. It also had knowledge that in these very areas policemen were accepting bribes from store-keepers and motorists

and stealing from burgalarized premises and from drunks and receiving payments from tow-truck operators. Commission suggested closer community and police co-operation projects.

U.S. War supplies in Vietnam

U.S. aid supplies are finding their way to the Viet Cong on a fairly large scale, according to studies carried out by an A.P. team. U.S. army units, in a surprise attack on a Viet Cong camp, found U.S. aid rice supplies enough to feed a whole division for two months. Drugs, fertilizers, and building materials are likewise finding their way to the enemy camp in large amounts. The total value of the goods going over to the enemy camp has been roughly estimated at half a million dollar a day. How these commodities pass into enemy hands is by no means a simple story of loss or gain through capture in a straight fight or a raid. It involves a lot of wheeling and dealing and isn't very compilmentary to the security personnel of the U.S. aid or non-aid agencies. It seems as if the war is being financed by U.S. in behalf of both the belligerents. At any rate the U.S. Defence security teams are apparently helpless and *must chew* the bitter pill with considerable gnashing of teeth. Aside from this, inconclusiveness of the Vietnam war is causing grave puzzlement. So far the issue of victory is confused and must remain so for a long time.

Moral front

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There is an almost complete break-down of moral front in large cities in the sex field, with no visible signs of restraints finding popular favour. A daughter's complaint about her 60-year old widowed mother's antics was rebuffed by a councellor with the recommendation that the old fool's zest of living could probably add another 20 years to her life and a little tolerance was called for in a "deserving" case and all that the ancient duck was doing was having a social partner and that "frugging around a discotheque was far better for her than a rollic in the rocking chair". The distraught daughter was advised to drop her 'horse-and-buggy notions".

Washington D.C. *A. G. Soofi.*

Book Reviews

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Man has been gifted with a sense of direction, a sense of discrimination, sense of judgement, a sense of premonition, a sense of balance, in short, enormous powers of perception, and decision. He is responsible—he pays penalties or receives rewards for his acts, wrong or right as they may be. But he has been placed in an evironment of which he might be able to change some aspect or soften an impact or turn to his own advantage some potential. But he can never make the slightest contribution by himself; he needs a set of circumstances, even a combination of means that are extraneous to his person, to achieve any result, to propel a reaction, self-direetion being only a part of the activity and again subject to certain conditions which may be beyond the control of the individual. He has the gift of a healthy pair of eyes for instance, but there must be light for him to use his eyes to some purpose.

Similarly in a God-and-man-link effort, self-drive is not all, as the author is inclined to believe; it might tend to reduce itself into self-projection to an imagined deity reflecting back an imagery-colored picture of the Supreme Being, having no resemblance to Reality. Such a 'god' is a creature of the subject and not the creator. Man-God dialogue is, nevertheless, a truth, a fact and a reality, but, it is, from the other end, the Divine end that the initative comes, even though the subject is in acute search and hammering down the wall that stands in between, his very urge being reflective of Divine inclination to qualify the subject for 'reception'. It then comes to a Moses through a fire in the bush and is related, in process of time, to events it directly promotes. It comes in a cave to a lone figure in search, a Muhammad and then resounds

throughout the land and down the tunnel of time ushering in a new era; or it comes to a Jesus and whole generations are involved in a new experience, a new upheaval.

As it came, in our own times, to the Messiah, Ahmad (Qadian. India) and a change, a tremendous change, is taking place, in many lands and lives and many have shared his experience; the God-and-man link, a live link, through God-and-man dialogue, not a subjective experience, certainly not self-directed, but often as a man—to—man talk, like "Sammuel, Samuel and Samuel answered 'speak; for thy Servant heareth." or even like a dream to little Joseph.

God is again speaking from His Sinai—the heart of a truly obedient servant—a Muslim-an Abraham, an Israel, a Moses, a Jesus, a Muhammad, an Ahmad.

A. G. Soofi

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The War against the Jew

Dogobert D. Runes : Philosophical Library Inc : 15 East 40 Street New York City, N.Y., 10016.

"The war against the Jew" is a carefully documented headlines anthology of Christian cruelties committed against the kinsfolk of Jesus. Its brevity lends it the fine point to heighten the sense of tragedy and shame, the two gifts of the power-drunk priesthood, violating life, limb, and liberty in the name of the Creator who was indiscriminating in His providence-His sun shone as bright and warm on the Jew as on the gentile and His rain fell on one as cool and refreshing as on the other. It is a grim tale of 1500-year long bloodshed sanctified in the name of the "Lord, the only begotton." From Pope to Pope and church to church the Christian call for the blood of the Jew has been gaining in stridence and icy vociferousness until it vented the accummalated hatred of the Church in gas chambers and ovens. Even the Church was horrified or was it? That another Hitler will not rise from the Christian lands

can never be asserted, much less assured.

But the Jew has not been the only victim of the kindly, the meek provender of peace, the pedlars of forgiveness seventy times seven and of turning the other cheek. The early conquest of Europe by the evangelism of sword, gallows and fire forms an equally lurid chapter. That is, again, not all. Inhumanity of the Christian to Christian is in no way less appaling. It is a story of long, bloody and cruel wars, wars of greed and vengeance. Millions were forced to leave their homelands and seek peace elsewhere, in Spain, in Turkey, in the New World.

Another chapter in the history of the Church characterized as much by cunning as by callousness, is its war on Islam, the religion, and on Muslims as a rival religious community. The crusades, the genoci le in Spain, massacres in the Balkans, the internal intrigues and uprisings prompted in the Muslim States, the divisions promoted among Muslim peoples and the misinter pretations and falsehoods foisted on the content, claims and aims of Islam the aspersious and lies directed against the Holy Founder of Islam form another chapter indescribable deviltry in the annals of Church history.

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The picture would be incomplete without the journal covering the blasphemy of Trinity, an invention of the Church, made with the sole intent of hitting at the root of faith, Unity of God, the universal abiding truth that finds true response in human nature and is recongnizable in the entire universe, in the variety and vitality of creation; its message of license to vice through faith in vicarious atonement, in the act of crucifixion, an act that fell far short of complete execution and, its belief in original sin, a slur both on man and his Maker.

Yet another chapter almost equally infamous is the Christian enterprize in slave traffic, king, pope and commoner all participating.

As long as the Church differs from the fundamental of faith = One God without espouse, partner or son - there can be no

peaceful contribution made by modern Christianity in its dealing with any other faith, particularly Judaism and Islam which are grounded in faith in One God, a Unit, an incomparable Unit, the Unit. Christianity must overhaul itself in the light of its original source, the old Testament and must keep on the lookout for the promised fulfillment of all prophets which it would find in Islam - the backward look and the forward look will be effective deterrents against its mood of blood-spilling exvengalism. It might thus find it easier to re-organize the New Tastement ; its riketty foundations call for repairs.

Islam is not unconcerned with the Jewish—Christian conflict. Its text book, the Holy Quran, does not, like the New Testament, condemn all Jews outright. That point however is outside the scope of this review. It's the role of the Church that comes under criticism and this role of the Church has been in conflict with the tradition of faith as handed down to the generations of Christ's time and their immediate Christian progenies. Christianity's historic stand lies between two axes—the Judiac heritage and Islam, between these two it will find its proper place and proper role and discover itself if it cares, as it professes, to play its part in the reconstruction of world peace on the foundation of human brotherhood and universal providence of the One and common Maker of all mankind, indeed of all creation.

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How truthfully and how painfully says the author in graphic language, "The Jews perished by tens of thousands, hundreds of thousands, men, women and children, under the axe and the sword and torrh, drowned, quartered, burned, garroted, knifed and stuck like pigs. Israel was at the mercy of the Catholic Church and there was no mercy. This was a Christian world and as, Hitter later explained, there was no room for the *Pariahvolk*.

It was the people of Jesus, His mother's people and Joseph's kin, whom the Catholics murdered. From the Ebro to the Elbe, from the Tiber to the Seine and Thames, all the rivers of Europe received the blood of Isreal, of Christ's Isreal."

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